

(See Vol
251 (Cont.)

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SOUVENIR

OF

HIS LORDSHIP
BISHOP
CAMERON'S

Silver
Jubilee.

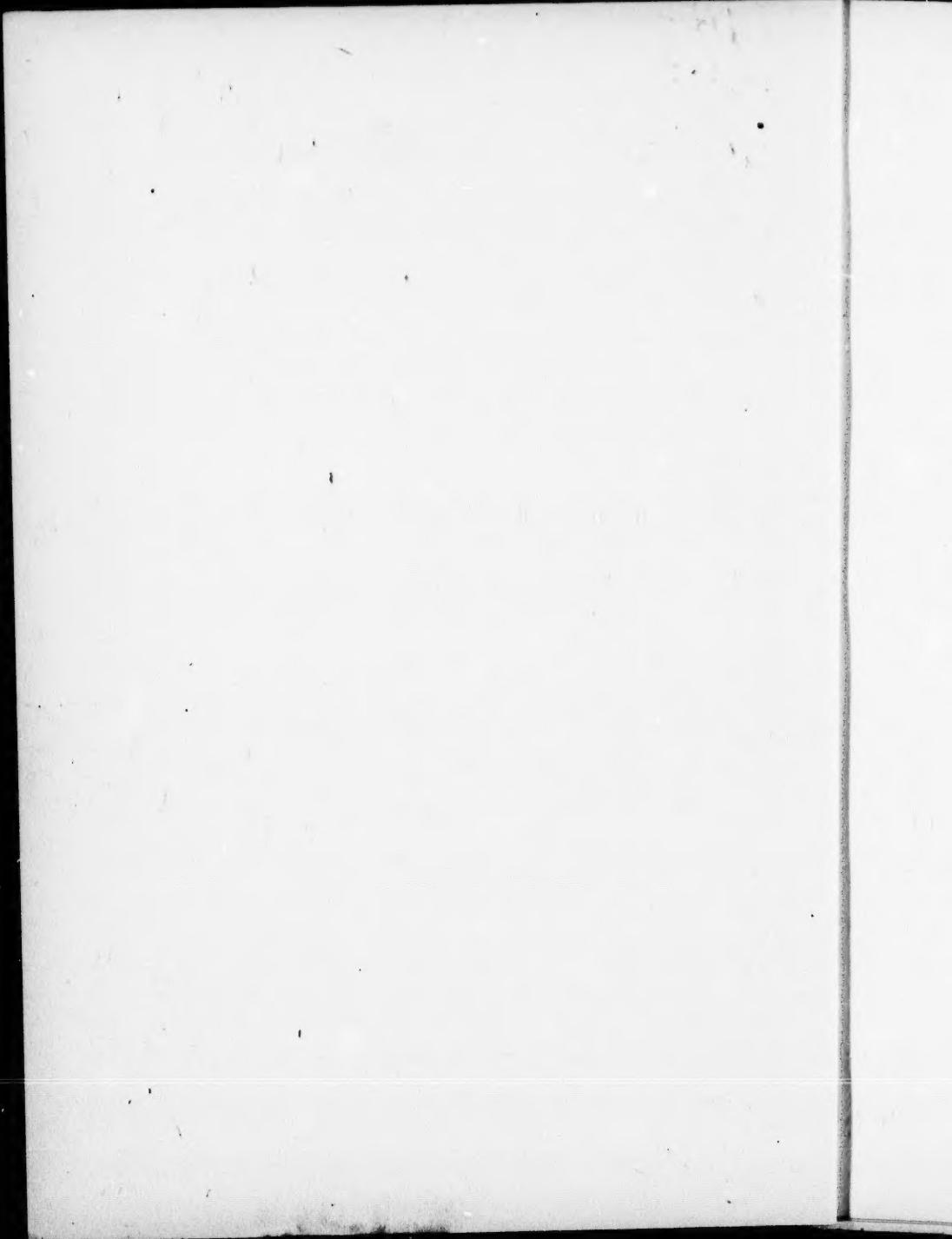
CELEBRATED AT
ST. NINIAN'S CATHEDRAL,
ANTIGONISH,
JUNE 26TH, 1895.

M. J. Griffui, Esq.,
M. A. Compt.
SOUVENIR J. C. Cameron
OF 1895.

HIS LORDSHIP BISHOP
CAMERON'S SILVER
JUBILEE.

CELEBRATED ON JUNE 26TH, AT
ST. NINIAN'S CATHEDRAL,
ANTIGONISH.

ANTIGONISH, N. S.
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1895.







BISHOP CAMERON.

SILVER JUBILEE

OF THE

CONSECRATION OF HIS LORDSHIP BISHOP CAMERON.

THE Silver Jubilee of our beloved Bishop's consecration, which was celebrated on the twenty-sixth of last June, will be long remembered in the history of this Diocese. Never before was such an imposing array of prelates and priests seen in Antigonish. His Grace Archbishop O'Brien honored the occasion by his presence, and of bishops, besides the distinguished jubilarian himself, there were present Bishops Sweeny, of Saint John; McDonald, of Charlottetown; Howley, of St. John's, Nfld.; and Laroche of Sherbrooke, Quebec. May 22nd is the anniversary of his Lordship's consecration, but owing to his absence on a visit to Rome at that time, the celebration of his Silver Jubilee was deferred to Wednesday, the twenty-sixth of June.

The decorations of the Cathedral were greatly admired, as indeed they might well be. The altar was gorgeously arrayed in flowers and foliage. Along the capitals of the pillars on either side ran a line bearing a continuous wreath of flags, mostly white with colored Maltese crosses and other designs; while folds of soft colored drapery, red, white, and blue, fastened to the capitals, were caught up, six together, at regular intervals in the centre of the lofty ceiling. The thrones were newly upholstered and canopied, and the sanctuary was covered with a rich and

beautiful new carpet. Everything was bright and spotless. With all their other work for the occasion the good sisters of Notre Dame took charge of the interior decorations of the church, with the most gratifying results. Outside the people of the parish had gathered and erected green arches over the approaches to the Cathedral, Convent, and Palace, while a line of flags ran from the top of each tower down to the front gates, and bunting fluttered to the breeze from many other points.

The Pontifical Mass, celebrated by the Bishop himself, began at 10 o'clock on Wednesday. His Grace the Archbishop occupied a throne erected on the Epistle side of the sanctuary, and the various Bishops also had seats within the rail. The following were the officers of the Mass :

Assistant Priest,	- - - -	Rev. James Quinan
Deacon,	- - - -	Rev. D. J. McIntosh
Sub-Deacon,	- - - -	Rev. C. F. McKinnon
1st Master Ceremonies,	- - - -	Rev. A. Thompson, D. D.
2nd " "	- - - -	Rev. D. M. MacAdam
Acolytes,	- - - -	{ Rev. A. L. McDonald Rev. C. W. McDonald
Thurifer,	- - - -	Rev. M. Coady
Mitre-Bearer,	- - - -	Rev. R. McKenzie
Crosier-Bearer,	- - - -	Rev. Ronald McDonald
Book-Bearers,	- - - -	{ Rev. D. V. Phelan Rev. N. McDonald
Candle-Bearers,	- - - -	{ Rev. L. Gallant Rev. J. McKeough



BISHOP FRASER.



The choral service, under the direction of Prof. Horrigan, was exquisite in every particular. The mass selected was difficult. None but really good voices could have attempted it, and it was well rendered. The choruses were perfect for unison and power; and the singing of the solos displayed careful and successful preparation.

After the first Gospel His Grace ascended the pulpit and preached the following sermon:

“Having, therefore, a great high Priest, who hath penetrated the heavens, Jesus the Son of God, let us hold fast our confession.”—Heb. iv. 14.

DEARLY BELOVED,—

We are assembled here to-day to rejoice and to offer thanksgiving to God for the large measure of graces bestowed on this Diocese, in and through its Bishop, during the past twenty-five years. It is, in a certain sense, a family festival; but as a family is a unit of a nation, so a Diocese is a unit of the universal Church: and as the rejoicings of a part affect, in some degree, the whole, so this Diocesan festivity is more than local in its nature; it acquires dignity and grandeur from the unity of the Church, and in return sends a thrill of pleasure far beyond the boundaries of Nova Scotia. As the portion of the universal Church more immediately benefited, you are gathered to rejoice in that your loved and distinguished Bishop has so nobly discharged the high and sacred duties of the Episcopate for twenty-five years,

to thank God for the rich store of spiritual gifts and temporal blessings received through his ministry, and to implore a continuance of favors to yourselves and him. In your joy and thanksgiving the faithful throughout the world implicitly join.

Whilst all recognize that gratitude for ungrudging services should be paid, many fail to understand the deep, sensitive, passionate devotion of Catholics towards their pastors. Those who see in these latter only mere mortals, subject, like themselves, to the infirmities of nature, are inclined to think Catholics are lacking in judgment and discretion in their reverence for their clergy. On an occasion of this kind it seems fitting to point out why true Catholics, whether educated or illiterate, should venerate their pastors, and especially their Bishops. They do not require to be told their Bishop is only a mortal, subject to all the weaknesses of human nature, and in need of their fervent prayers. They know the taint of primeval corruption has touched his soul, and that the aftermath of evil consequences has followed. Yes, they know all this; but they know more,—and herein is their knowledge greater than that of their critics. It is not the individual, nor his personal qualities — though these, too, have their effect — which the Catholic regards in his pastor, it is his sacerdotal character, as one called of God, chosen and ordained to be “another Christ,” to stand between God and man, to offer the unspotted Sacrifice, and to dispense the mysteries of Faith and the treasures of divine grace.

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The link which binds the Catholic to his Bishop is not of earthly make; it was forged in the flame of divine love, fashioned by the loving hand of our Saviour, and riveted by the Holy Spirit in the hearts of the faithful. This is the explanation of its strength and tenderness; this the secret of its durability.

To the Catholic religion is not a vague term expressing a certain state of mind with pietistic longings and aspirations; neither is it a self-selected code of beliefs and practices, howsoever good in themselves, or productive of humanizing virtues: it is an agreement or covenant between a God who was free to offer, and man who is free to accept. By the observance of this covenant holiness of life is made manifest in the individual, and the promised reward of eternal happiness eventually secured. Man may reject God's offer; refuse to subscribe to the covenant, or to bear the yoke of Christian subjection in life, preferring his own manner of action to that prescribed by God's New Testament with our race. What then? Why simply this, he is left to follow his own bent; as a rule such results will follow his exertions as are proportioned thereto. He will be successful in his enterprise in proportion to his industry and capacity; respected and honored in the measure of his civic virtues; and powerful in the degree of the material resources at his command. In the eyes of the unthinking he will be the embodiment of earthly happiness and glory — exalted like the cedar of Libanus. Did death end all then might he despise as weaklings, or fools, those who had

kept God's covenant, and keeping it had missed much of the earthly glory that had been his. But death is only the end of life's short preface; the eternal chapter begins when the veil that screens the supernatural has been drawn aside. Short, however, as the preface may have been it determines all the incidents of the unending book. In life the soul freely made its choice, it either accepted or rejected the covenant; if the latter should have been its choice, then endless existence shut out from the only object that can give it pleasure or relief, must be its hopeless doom. For such misery as this how poor a recompense are the fitful joys of a life that bowed not beneath the rod of discipline. We can well understand how such as these, seeing the undying glory of those on whom in life they had looked down, should cry out in the bitterness of their self-reproach, "We fools, esteemed their lives madness and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the Saints. Therefore we have erred from the way of truth; and the light of justice hath not shined unto us; and the sun of understanding hath not risen upon us" (Wis. v. 4, 5, 5).

What is the Covenant, or New Testament, of God with man? In what does it primarily consist? St. Paul tells us in his first Epistle to the Corinthians. Relating the institution of the blessed Eucharist by our Lord on the night of his betrayal, he delivers to us that which he has "received of the Lord," how Christ Jesus took bread, gave thanks and broke it saying: "Take ye and eat:

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BISHOP MCKINNON.

this is my body which shall be delivered for you; do this for a commeration of me." In like manner also the chalice, saying, "This chalice is the new Testament in my blood: this do ye, as often as you shall drink it, for the commeration of me" (1 Cor. xi. 23, 24, 25). The Testament or Covenant then finds its outward and living expression in the Blessed Eucharist, which is naught else but Jesus Christ, true God, and true man, with his body and blood, soul and divinity shrouded beneath the appearance of bread and wine. He it is who covenants or makes a compact with man, offering eternal life, purchased by his passion and death, to all who will hear and obey His teachings delivered to His Apostles and their successors, in trust, to be taught to all mankind.

Now it is evident that in order to ensure the placing before mankind, in all ages, the terms of His Covenant, as well as to give that Covenant its outward expression in the tremendous mystery of the Last Supper, certain human agents had to be chosen and employed through all generations. The living Word, and not the dead letter, was to inform the intelligence of man. We read of Christ writing on one occasion only; but he wrote in the sand, and what the sentences were no man knoweth. But the words he spoke have lived and vibrated through the world, captivating the profoundest intellects, subduing the fiercest passions, upholding the weakest and most infirm, and winning to ways of virtue and holiness the wretches and outcasts of society. This is no rhetorical exaggeration, or fanciful picture, it is the sober fact of

history, repeated over and over again, not only in the past, but before our own eyes. The words of Christ preached from our altars may meet with much opposition; but they have their grand and undeniable triumphs.

Moreover, the agents chosen for this co-operation with Christ had to be endued with an awful power. They were to represent Christ; to fulfill an embassy for Him, and, at times, to be the ministers of Omnipotence. Only by the use of such power could sins be forgiven, or the command issued at the Last Supper to renew perpetually the mystery of the Blessed Eucharist be carried out. Hence the sacerdotal Order, at the head of which is the Bishop, has a dignity and power under the New Testament unknown to and unthought of by the priests of the Old Law.

To understand this more fully let us consider for a few moments what the priest is. From the earliest days of our race sacrifice was offered to God to acknowledge His supreme power, to adore Him, and to render Him propitious to those imploring His aid. In organized communities a certain class was set apart to offer these sacrifices for individual members, and, at times, for the whole community; they had also to give all directions and instructions regarding religious observances. This class, thus set apart, constituted the priesthood of that place. As an historic fact we find at all times, and among all nations a priesthood whose duty it was to offer sacrifice, and to have supreme control in all that pertained to the worship of God. This priesthood, too,

was held in the greatest respect, and the priest was considered as an intermediary between God and man. In the law given to the Jews by God Himself we find a priesthood instituted, with its various grades of dignity. Each rank had its special duty and privileges. Now the succession of the priesthood in the Old Law was defined by the Almighty, and none, save those so defined, were looked upon as true priests. "For," as St. Paul says, "neither doth any man take the honor to himself, but he that is called by God as Aaron was" (Heb. v. 4). Likewise amongst the nations there were laws and customs regulating the succession in the ministry. Both the natural law then, which may be taken as expressing the religious instincts of man, and the Old Law, which is a manifestation of God's will as regards the Jewish nation, had a priesthood, whose succession was clearly defined and regulated, to offer sacrifice and to teach with authority. Sacerdotalism, therefore, which, chiefly because it has a vague and threatening sound, and hence likely to frighten the unthinking, is so railed against by half-baked philosophers and itinerant peddlers of cheap magazine lore, wishing to pose as men of "advanced thought," is no modern or mediæval institution; it is of the warp and woof of human society in all its stages. It is thus a striking proof of the universal conviction of mankind that God is our Creator, our Lord, and our Master.

But when the fulness of time had come, the Saviour appeared. Whatever of efficacy there had been in the sacrifices of the past was because of the all-sufficing one

which he came to offer. 'With His passion and death all figures and symbols were to end, all prophecy find its fulfilment, and all past forms of priesthood to terminate. He became henceforth the sole "High Priest"; the Sacrifice He offered the sole sacrifice pleasing to God; his teaching the only doctrine recognized by God. St. Paul in his Epistle to the Hebrews leaves us in no doubt on these points. The human nature of Christ was the subject, or recipient, of the priestly character; but inasmuch as His human nature was united to His Divine Person, the power of His priesthood was unlimited, was infinite. Yet "Christ did not glorify Himself to be made a High Priest; but He that said to Him; Thou art My Son, this day have I begotten Thee" (Heb. v. 5). Thus was He called by God the Father. He was ordained priest by the words—"Thou are a priest forever, according to the order of Melchisedech" (Heb. v. 6). The words of God effect what they express; and thus at the moment of the Incarnation the humble house of the Virgin at Nazareth was transformed into Heaven's Cathedral, wherein, by the power of these words, Christ was ordained, and became the sole High Priest forevermore. Absolute power, then, is His to regulate the manner of worship that shall be paid to God, as well as to determine the appointment and succession of such ministers as He may call to co-operate with Him. For, as we have already said, human agents are necessary for a visible renewal of the Sacrifice once offered by Him, and ordered to be continued, "This do for a commemor-



ST. NINIAN'S CATHEDRAL.

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ation of Me"; as well as to carry out his command—“Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned” (Mark xvi. 15, 16). In the plenitude of His priestly power He established a system of worship, chose certain individuals, or apostles, to be His co-operators and ministers, bestowing on them such measure of power and prerogatives as seemed good to Him, and defined and determined the manner of succession in this ministry of the New Covenant. “As the Father hath sent Me, so I send you.” are the words which show the first links in the sacerdotal chain, and constitute the norm of all future succession. It is evident, therefore, that there can be no priestly power, dignity, or authority except in those who have received their ordination and commission from the successors of the Apostles, and thus are linked to them as they were to Christ, and he to God.

In the divinely instituted priestly Order of the New Covenant there are various grades as we learn both from the action of our Lord in bestowing special prerogatives on Peter, such as building His Church on him, and giving him the “Keys of the kingdom of heaven” (Math. xvi., 18, 19), or when He prayed for him that his Faith should not fail, so that he might confirm his brethren (Luke xxii., 31, 32,) or when He gave him the charge to feed His whole flock both lambs and sheep (John xxi., 17); as well as from the words of St. Paul, “And some, indeed, He gave to be Apostles, and some prophets, and

others evangelists, and others pastors and teachers" (Eph. iv. 11). The various grades of sacred ministers partake of Christ's priesthood, in such degree and measure as He has been pleased to communicate. In Bishops there is the fulness of the Priestly Order, and hence the greatness of their dignity and authority. Not only have they to offer the unspotted sacrifice of the Mass, and to teach God's law, they are also charged with the supervision of a certain portion of Christ's kingdom upon earth. Both priests and people in that district are entrusted to their care, and they have the prerogatives as well as the solicitudes of power. Partaking in this ample measure of Christ's eternal priesthood, it is no wonder the faithful Catholic should love and revere them. The more fully one realizes the sublime fact of Christ's high priesthood conferred on him by God the Father, the greater will be one's reverence for the Bishops of the Catholic Church who partake in so lofty a degree of that same priesthood. As the priesthood is not their own, but Christ's, their personal failings can injure themselves, indeed, but cannot vitiate the acts of their ministry, or blot out their sacerdotal character. It is the eternal priesthood of Christ that Catholics honor in their pastors; and in doing so they are eminently reasonable and Christian.

Twenty-five years ago the Vicar of Christ, the Pope, called him whom we are honoring to-day to the duties and responsibilities of the Episcopate. In due form and manner he received from our High Priest, Christ Jesus,

the rank, dignity, and power of a Bishop on May 22nd, 1870. Already he had done good work as a zealous priest for sixteen years; but now his sphere of action was enlarged, his opportunities multiplied, and an arena given for the development of his capabilities. The Vatican Council was then in session, and he at once took his seat amongst the Bishops in that venerable assembly, to legislate for the good of the universal Church. Seven years later, owing to the failing health of the late Bishop McKinnon, he was appointed administrator of the Diocese, from which time his real work as your Bishop dates. Twenty-five years have come and gone since that May day in 1870, when in the Chapel of the Propaganda College, Rome, where the quiet and earnest student, John Cameron, had made a solid and brilliant course of studies, the Rev. John Cameron, D. D., in the prime of manhood, was consecrated a Bishop. And now, after those years, you have assembled to congratulate him, and to praise God with and for him and for his labors in your behalf. I was one of his chaplains at his consecration and thus I am link between that event in Rome twenty-five years ago and this demonstration to-day. Naturally on an occasion of this kind we survey the field of his labors and make a reckoning of his achievements. "By their fruits you shall know them" is the heaven-given gauge of man's character and professions.

I shall not attempt, neither is it necessary when addressing you, to enter into the details of the Episcopate of Bishop Cameron. The spiritual good effected can be

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known to God only; some faint idea, however, may be had of it when we remember that he has visited six times the whole of his extensive Diocese, thus periodically blessing by his Episcopal labors and ministrations his people, and enheartening them in the strife against sin; that he has approved of and encouraged the erection of numerous pious sodalities and confraternities, whereby a spirit of piety has been engendered and fostered in the souls of many; that the organization of parishes and parochial work has been improved; that the number of convents—those blessed centres of knowledge, piety, and true refinement—has been increased from two to twelve, and that twenty-three new churches have been built and dedicated to divine worship.

There are other works which, whilst material in their nature, are nevertheless necessary for the growth of piety, knowledge, and religion in the Diocese, and of these there is a goodly showing. It is true that unaided by priests and people, a Bishop, how zealous soever, could not accomplish them. But it is also true that to him, as leader and chief executive, their successful issue is to be chiefly attributed. A few of these works may be mentioned. This grand cathedral, a monument of faith and generosity, was burdened by a debt of \$36,000 when his Lordship assumed control of the Diocese. In a few years that debt was paid off. A new college was built at a cost of \$30,000, and endowed to the extent of \$23,000. Moreover, an Episcopal residence and twenty-five commodious parochial houses have been erected.

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OLD ST. NINIAN'S, WITH OLD ST. F. X. IN THE DISTANCE.

All these are pleasing evidences of the steady progress of religion, of the enlightened zeal of the Bishop, and of the large-hearted generosity of priests and people. Well may you rejoice on this day. Need I say that this demonstration, altogether spontaneous on the part of the clergy who initiated it, is a proof of love, respect and devotion towards his Lordship from those who should best know his merits or demerits. More than this I shall not say in his Lordship's presence; to have said less would have been to fail to interpret the sentiments which animate you on this joyous occasion.

It is impossible to enter as fully as one could wish into the nature of the Catholic priesthood, in one discourse; but sufficient, I hope, has been said to enable us to see its dignity and power, as well as the beauty and harmony of the Catholic doctrine of the Sacrifice of the Mass. The words of my text admonish us to hold to that doctrine — "Having, therefore, a great High Priest, who hath penetrated the heavens, Jesus, the Son of God, let us hold fast our confession." There is to be no doubt, no hesitation, no changing of our faith; it is Christ's covenant yesterday, to-day, and the same forever. The great High Priest who "hath penetrated the heavens," but who remains a priest forever, necessarily implies assistant priests on earth through whom he shall continually discharge his sacerdotal functions of offering sacrifice, and of teaching God's law. He is not a dead priest, He is a living one; He is not a mortal, He is God by nature, and man by assumption of

humanity in the divinity of His person. Hence His priestly powers are infinite, and consequently ever active, and encircling all human kind. This unceasing activity finds its expression through the ministry of His co-operators on earth, whom he has made participators, in their degree, of His Priesthood. Through them He repeats the offer and terms of His Covenant; through them He dispenses the treasures of His grace; through them He renews the one "clean oblation" which from the "rising of the sun even to the going down," is, according to prophecy, everywhere offered to His name (Malach. ii., 11); through them, finally, He carries on His mission of teaching all nations. In this New Covenant nothing has been left to chance, or to the whims of men. As Christ was sent by the Father, and the Apostles by Him, so they and their successors down the ages sent others, thus forming an unbroken chain of apostolic succession, outside of which there is no participation in Christ's ministry. This is the "Confession" which St. Paul admonishes us to "hold fast."

In our Holy Church that chain has never been broken. There has not been, there never can be, any doubt of the validity of our orders. Back through the ruder days of the past, back through the early centuries of persecution, back to the Apostles we can go step by step, finding everywhere the title deeds of our legitimate succession. We shall find, too, that in the measure in which men held fast to the "Confession," of which St. Paul speaks, was the gauge, also, of their respect for the priesthood.

Religion cannot survive where reverence for God's ministers has ceased to exist. Remembering, then, that our High Priest Christ Jesus reigns in heaven, hold fast to your Catholic faith, and recognize in your Bishop one sent by the Holy Ghost to rule in the Church of God, and who watches as one about to render an account to the Lord for your souls.

THE CLERGY'S ADDRESS.

Immediately after Mass, the Very Rev. Dr. Quinan, V. G., on behalf of the clergy of the Diocese, read the following address, which was accompanied by a gift of \$2,000:

MAY IT PLEASE YOUR LORDSHIP,—

It is a source of deep gratification and pleasure to us, whose privilege it is to be associated with your Lordship and to be working under your direction in the Master's vineyard, that the opportunity should be afforded us, on this happy occasion, of approaching you in person and of tendering you the unfeigned homage of our love, respect, and devoted attachment. Right gladly should we have availed ourselves of the opportunity to do so—had it been given us—on the very day on which you celebrated the twenty-fifth anniversary of your enrolment in the glorious phalanx of those "whom the Holy Ghost has placed as bishops to rule the Church of God;" but on that auspicious day such a happiness was denied us as your Lordship was then either in Rome at the feet of

the Vicar of Christ or at Lourdes at the shrine of His Immaculate Mother.

To-day, however, that privilege is ours and we beg to assure your Lordship that it is not in the spirit of mere compliance with the conventional forms usual on such occasions that we approach you to-day, but in order to avail ourselves of the opportunity thus afforded us, first of rendering thanks, in a public manner, to Almighty God for the blessings conferred upon our Diocese during your long and prosperous administration. Allow us to recall, in the fewest possible words, some of the many things that your Lordship has been enabled to accomplish with God's blessing, during the comparatively short period of eighteen years. The Diocese has been relieved of the crushing debt that weighed upon it at the beginning of that period; eight new parishes have been created; there has been an increase in the number of our convents from two to twelve; twenty-three new churches have been erected and dedicated to divine worship; a fine college has been built and partially equipped and endowed; an elegant episcopal residence now crowns the heights overlooking the town of Antigonish; whilst some twenty-five commodious presbyteries have, in various parishes, replaced the modest buildings of former days.

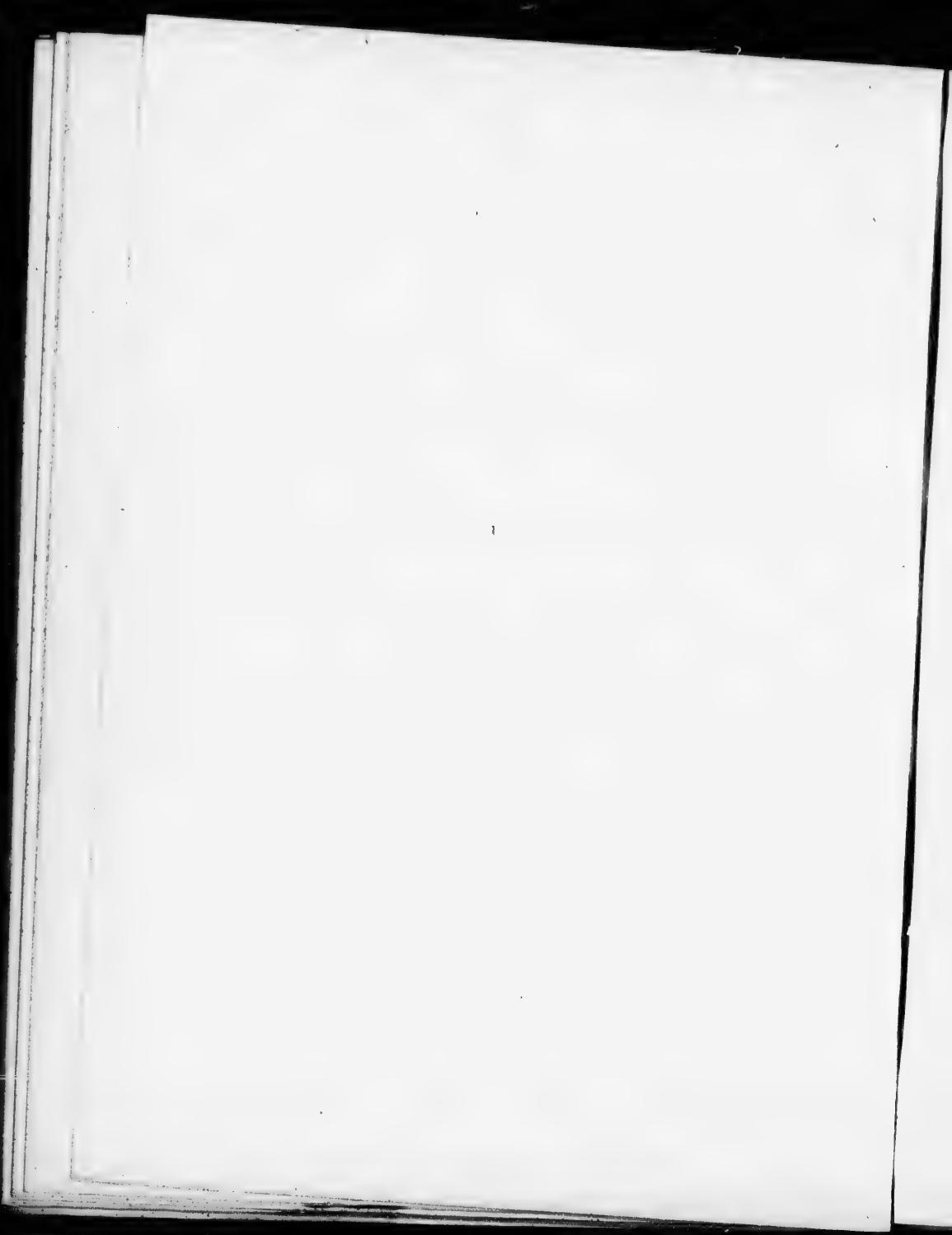
In a word, evidences of our material progress are to be seen on every side, so that "he who runs may read" and we may well say, "Si monumentum quaeris circumspice." It is gratifying too to know that our moral and spiritual growth has advanced pari passu with our material devel-

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BISHOP'S RESIDENCE.



opment, and as the most important factor in that spiritual expansion and the one which furnishes the most incontestable proof thereof, let us point out that more than 50 per cent. of the actual clergy of the diocese have been admitted to the priesthood since the beginning of your Lordship's administration, and that without a solitary exception all are natives of the diocese. The harvest is still abundant, it is true, and our needs many, but as the laborers are more numerous and their sphere of action less extended than formerly, a work of better organization has been affected throughout the parishes of the diocese; the number of sodalities and confraternities has probably quadrupled; the faithful frequent the sacraments in larger numbers and with greater regularity than heretofore; the ties that bind pastor and people together are being more and more firmly cemented; by the institution of the Ecclesiastical Society of St. Joseph, now in a flourishing condition, provision has been made for the becoming maintenance of the old and infirm priests of the Diocese; everywhere, in fine, do we find proof of the steady advance that we have been for a long time making.

Our hearts, therefore, are lifted up to-day in thanksgiving to Almighty God for all His mercies and favors vouchsafed to our Diocese, under the benign rule of our revered Ordinary.

But if our first thought be one of gratitude to Almighty God, our second is one of congratulation for your Lordship. We are not unmindful of the warning

conveyed in the words, "Post vitam laudis, post consummationem magnifica," but it must in truth be said, and we are happy to-day to bear testimony to that truth, that whilst the increase, in all cases, comes from God, "est qui incrementum dat, Deus," from Him who is the "Author and Giver of every good and perfect gift," under God the wonderful impulsion which has been given to the cause of religion in our midst during the last eighteen years is due, in a very large measure, to your Lordship's zeal, foresight and energy; a zeal tempered by discretion which ever prompted you to wait patiently for God's own time, instead of anticipating the moment appointed by Him and thus impelling the success of important undertakings; a foresight which enabled you to discern with unerring accuracy what the needs of each locality were, how they could best be supplied, and when the opportune moment had arrived therefor; and an energy which never flagged, which bore you on to the desired goal in the face of obstacles that appeared at times well nigh insurmountable. What a proud and happy moment must that have been when your Lordship, admitted to the presence of that man of transcendent genius who to-day occupies the throne of Peter, was privileged to pour into his ear, into the ear of him who is the Vicar of Jesus Christ on earth, the recital of the wonderful progress of our holy religion in that portion of Our Lord's vineyard confided to your supreme pastoral care.

Whilst then welcoming your Lordship back to our midst, still redolent, as it were, of the perfumes of the

Vaticau, we beg to tender you our most sincere and heartfelt congratulations on this present happy occasion, upon the attainment of the twenty-fifth anniversary of your Episcopal Consecration and upon the really marvellous success attending your labors for the good of religion during this quarter of a century of episcopacy.

Casting now a retrospective glance over this period we are reminded — those of us especially who have borne with you “the burden of the day and the heats,” that we are under deep obligations to you for your unvarying kindness and forbearance both in our personal and official relations, and for the pleasure and profit which we have derived from an intercourse with your Lordship covering a period of many years. Our relations have indeed been of the happiest and most agreeable kind; there has been between us, it may truly be said, but “*cor unum et anima una.*” Yours has been truly a paternal government, my Lord, your sway has been one of gentleness but it has also been characterized by dignity and firmness. If, at times, you were compelled to admonish and rebuke we can bear testimony to the fact that on such occasions the *suaviter in modo* was always happily blended with the *fortiter in re*, whilst the justice and impartiality of your decisions could never be called in question.

As for the younger members of your Lordship’s clergy how much are they not indebted to you, in common with ourselves, for the wise counsel, the prudent direction, the truly paternal advice which have proved of such invaluable service to them, enabling them so frequently to

surmount the many difficulties that beset the young priest at times in the exercise of the holy ministry.

Looking forward now into the future we know not of course what Divine Providence may hold in reserve for us, but we fain would pray that your Lordship may be spared yet many years in health and vigor — *et anni tui non deficiant* — in order thereby to procure the greater glory of God, the greater good of religion in our diocese and increase at the same time your own store of merit. As for ourselves, whilst invoking in your behalf the choicest of Heaven's gifts, we pledge you one and all, our hearty cooperation, in the future as in the past, in all that your zeal may inspire you to undertake for the great, the glorious, the Divine work of the salvation of souls.

THE LAITY'S ADDRESS.

After this followed an address by the laity, read by J. A. Wall, barrister, accompanied by a gift of about \$1800, presented by Mayor McDonald, of Antigonish.

MY LORD,—

It is becoming that on this auspicious occasion the lambs of the flock no less than the sheep should show their devotion to and their love for their shepherd;— that the laity of your Lordship's diocese should join with the clergy in testifying their joy for the blessing which God in His goodness has been pleased to bestow upon you and upon us all in giving you to see this twenty-fifth anniversary of your episcopal consecration. Your Lord-

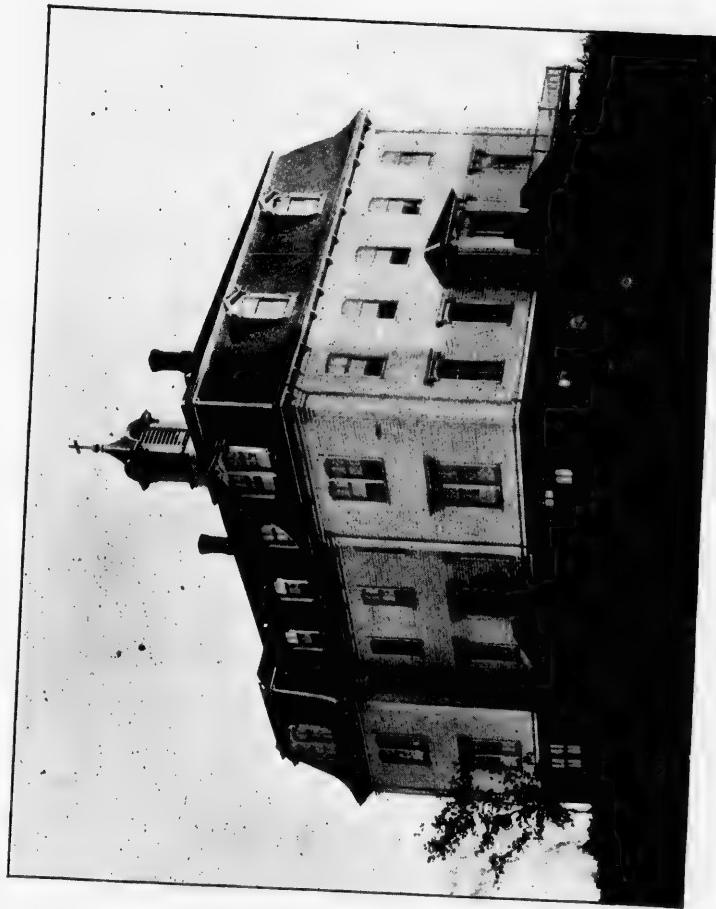
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ST. BERNARD'S CONVENT, ANTIGONISH.

ship's modesty, ever shrinking from the public gaze, has permitted us few opportunities of giving expression to our respect and affection for you; and with all the greater zest, therefore, do we embrace this opportunity of manifesting our admiration for the many noble qualities you have displayed, both as a man and as a Bishop of the Church of God, and our appreciation of your earnest efforts for the welfare of religion in this diocese.

The visitor to Antigonish for the first time invariably expresses surprise at the grandeur of the ecclesiastical buildings that crown the eminence on the south, and that seem to him so much out of proportion to the size and importance of the town. And for these, the external evidences of the well-being of religion in our midst, we know to how great an extent we are indebted to your Lordship's zeal and ability of administration, and your generous self-sacrifice as well. You had a large share in completing and freeing from debt the magnificent edifice, begun by your zealous predecessor, in which we now stand. The noble structure upon our right, which we have seen rise part by part within the past few years, and which is still growing in size, will, so long as its walls remain, be a monument to your Lordship's zeal in the cause of learning; while on our left is yet another evidence of that zeal—a convent for the Christian education of young women, which this community owes to your Lordship's unbounded personal generosity. A like institution in every town of importance in the Diocese where Catholics are sufficiently numerous to require one,

still further attests your Lordship's desire that that education of which the world makes so much, often without knowing why, shall be received by the young under the guidance of religion, as even the world itself is becoming convinced ought to be the case.

Throughout the diocese many fine churches have been built during your Lordship's incumbency,—temples worthy of the lofty purpose for which they were erected.

These, my Lord, are, as we have said, external evidences of religious and intellectual progress. But massive walls and imposing structures in themselves were of little worth. These are but means to an end; and the end of these temples and halls of education is the spiritual and intellectual advancement of the people. That that end is being attained, we have better evidences by far than brick and stone. We who watch with interest the working of our most important educational institution, St. Francis Xavier's College—an institution which, founded by that untiring patron of learning, the late venerated Bishop McKinnon, has been one of the chief objects of your Lordship's care,—know that, while it would be insincere to assert that higher fields of effort are not possible for it, it is doing sound and excellent work for our young men, as those who leave its halls show wherever they enter into competition with the students of other institutions. We are not alone in remarking this fact. It has frequently been commented upon by others. Only a very few months ago a well known ecclesiastic in one of the leading educational

institutions of the United States publicly expressed his admiration for the young men he had met from here. We cannot then overestimate the boon we possess in an institution that does so much for our young men; nor can we ever be sufficiently grateful for the special solicitude your Lordship has bestowed upon it. We well know that its welfare is the welfare of the people at large; for the people are in great measure what their leaders in church and state make them; and these leaders for us come forth from the halls of St. Francis Xavier's College.

It were indeed too formidable a task to enumerate the means by which your Lordship has sought to promote the highest good of your people; but we cannot forbear to mention your efforts to eradicate from your portion of the Lord's vineyard that vice which is so general in its ravages throughout the world to-day, and which is recognized by all as one of the most formidable obstacles in the way of Christ's kingdom — the vice of intemperance. These efforts have made your Lordship's name honored among the workers in the cause of temperance, and have, we rejoice to know, been crowned with a large measure of success.

When we consider all these things, and when we reflect upon your Lordship's admirable personal qualities — your profound learning, which has so often done powerful service in the cause of truth — your wisdom and prudence, which have on more than one occasion been recognized by the Holy See — we feel a just pride

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in our Bishop; and therefore it is that in hailing the doubly joyous event of your return from the shrine of the Apostles and the Silver Jubilee of your episcopate, we do so with fond and grateful hearts.

As a token of this affection and gratitude, but by no means a measure of them, we ask your Lordship to accept the small gift accompanying this. Were our worldly resources equal to our good will, it would be many times as great.

That God may spare your Lordship to rule over us for many, many years, is the earnest wish and prayer of your devoted flock.

THE BISHOP'S REPLY.

The Bishop said in substance: Were I not an old man, I should be in danger of falling into the sin of pride whilst listening to the encomiums that have been bestowed upon me so lavishly to-day, but being an old man, one who must shortly render an account of his stewardship, I can take to myself but the credit of a small share of what has been done during my administration. Even had I done all my duty, I should still feel that I am but an unprofitable servant. But have I done all my duty? I fear that God being my judge, were I called now to an account I should be found wanting in many respects. That a great deal has been done must certainly be admitted, but when it is remembered that I had the zealous co-operation of my faithful co-laborers and the active support of a generous people it will easily

FRONT VIEW OF ST. F. X. COLLEGE.



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be seen that the most that can be said is that I was "primus inter pares." It has been said in the first address that we were "cor unum et anima una;" therein lies the secret of our success. It was said too in the same address that it must have been a proud and happy moment for me when it was my privilege to report to the Holy Father the state of the Diocese. It was indeed; I was proud; and when the Supreme Pontiff asked me were my priests good and were they pure, it was indeed a happiness for me to be able to testify that they were, that nowhere did a body of priests exist who were more loyal and more faithful to the Church, and I trust that my successors for all time to come will be able to render the same testimony. It is in a large measure to them and to the generous people of the Diocese that is due the success of my administration. Reference has been made to-day to the work that has been accomplished. When I set myself to the task of wiping out the debt which encumbered the Diocese, I was told by friends upon whose advice I set much value that I had better leave a part of the debt for another generation to pay, that by attempting to pay off at once the whole debt I should incur the risk of displeasing some. I disregarded the advice, however. In the space of three years the debt was paid off, and that, as far as I could learn, without incurring the displeasure of any one. One thing in the address of the clergy pleased me very much. It was the assurance they gave me of their co-operation in the future as in the past in any work that my zeal should inspire me to under-

take. With this assurance I can rest content. There are things that remain to be done, and though, as I said, I am an old man, I still hope to live long enough to be able to accomplish them.

Let me now in conclusion say that I thank you, you my faithful co-laborers of the clergy and you my dear children of the laity for your loyalty in the past as well as for the proofs of your attachment that I have received from you to-day.

The festivities closed with a banquet at the College in the evening, tendered by the clergy to his Lordship, at which the visiting prelates and clergy and press representatives were present.

The clergy from outside the Diocese who attended the celebration were : —

- Very Rev. Canon McIsaac, Mt. S. Vincent, Halifax.
- Very Rev. Canon O'Donnell, St. Denis, P. Q.
- Very Rev. L. V. Thibaudier, V. G., Nicolet, P. Q.
- Very Rev. Mgr. James McDonald, V. G., St. Andrews, P. E. I.
- Rev. H. Rouxel, Grand Seminary, Montreal.
- Rev. M. G. Proulx, Nicolet, P. Q.
- Rev. A. Scott, St. John's, Nfld.
- Rev. T. J. Daly, Halifax.
- Rev. E. F. Murphy, D. D., Halifax.
- Rev. P. Walsh, D. D., Londonderry.
- Rev. William Doherty, S. J., Montreal.
- Rev. R. McDonald, Rustico, P. E. I.

Rev. H. Joyner, Chatham, N. B.
Rev. E. C. Tanguay, Sherbrooke, P. Q.
Rev. J. J. McDonald, Kinkora, P. E. I.
Rev. F. C. P. Campbell, Barnaby River, N. B.

Those of the reverend clergy of this Diocese in attendance were: —

Very Rev. Dr. Quinan, V. G.
Rev. James Quinan.
Rev. Andrew McGillivray.
Rev. H. Gillis.
Rev. A. McKenzie.
Rev. Dr. McGregor.
Rev. Colin Chisholm.
Rev. Alex. Chisholm, D. D.
Rev. J. J. Chisholm.
Rev. M. Tompkins.
Rev. James Fraser.
Rev. R. Grant.
Rev. D. Chisholm.
Rev. Roderick McDonald.
Rev. M. A. McPherson.
Rev. A. F. McGillivray.
Rev. D. J. McIntosh.
Rev. A. Cameron, D. D.
Rev. M. McKenzie.
Rev. M. Laffln.
Rev. A. G. McAulay.
Rev. J. J. McNeil.

SILVER JUBILEE OF THE CONSECRATION

Rev. D. P. McDonald.
Rev. N. McNeil, D. D.
Rev. F. Chisholm.
Rev. J. Fraser.
Rev. L. J. McPherson.
Rev. A. McDonald, D. D.
Rev. A. Beaton.
Rev. C. F. McKinnon.
Rev. Ronald McDonald.
Rev. D. Cameron.
Rev. D. A. Chisholm, D. D
Rev. W. F. Kiely.
Rev. R. McInnis.
Rev. J. C. Chisholm.
Rev. R. McKenzie.
Rev. M. Coady.
Rev. A. L. McDonald.
Rev. H. P. McPherson.
Rev. D. V. Phelan.
Rev. A. Thompson, D. D
Rev. D. M. MacAdam.
Rev. Joseph McDonald.
Rev. J. McMaster.
Rev. L. Gallant.





REAR VIEW OF COLLEGE, SHOWING NEW WING.

RECEPTION AT THE CONVENT.

A brilliant reception was given at St. Bernard's Convent on Tuesday evening, at which only the Archbishop and Bishops, the clergy and press representatives were present. It was the most beautiful and artistic event of the celebration. It was more like a thing of Fairyland than of this mundane sphere. As the characters in the "Jubilee Greeting," with their gauzy banners bearing mottoes of gold, glided through their evolutions to the sound of soft music, the least imaginative onlooker might have fancied them beings from another world. This little drama, written especially for the occasion, with its allegorical characters—Memory, Gratitude, Antigonish, Arichat, Rome, Religion, Education, Faith, Hope, and Charity—was a charmingly appropriate production. Equally pleasing, and even more quaint, was "A Flora Offering," in which the little tots, each representing a flower and carrying a beautiful wreath, joined in dance and dialogue. The addresses, in English, French, and Latin (we give the English one below) were appropriate and well read. The whole entertainment was a revelation to those who had never witnessed a similar occasion at St. Bernard's.

CONVENT PUPILS' ADDRESS TO HIS LORDSHIP.

Mr. Lord,—As it was our privilege on your departure for the Eternal City to wish you God speed, while breathing a fervent prayer for your safe return, so it is now

ours to bid you a hearty "welcome home," and to sound the keynote of the joyful chorus that hails your Silver Jubilee. We have heard with sincere pleasure that your voyage was a most happy one, and that you are returning to the scene of a quarter of a century's episcopal labors with renewed health and strength. On this auspicious day, when so many of your faithful co-workers are assembled to do you honor, it is not the duty of children to gather the threads of those by-gone years, and to weave with the warp and woof of your priestly virtues, the story of your lifework. Its noble endeavors, its fruitful results, furnish the materials for a theme worthy of abler hands. We are well content with the position we occupy in your large Diocese and family, for with the instincts of childhood we feel that it entitles us to a special claim on a father's loving kindness. In imitation of your glorious patron, whose feast we celebrated yesterday, you have ever sought to make straight the way of the Lord; and your untiring efforts in the cause of Catholic education prove how potent a factor you consider it to be in the attainment of the sublime end of your pastoral office. Realizing that the buds of to-day will be the flowers of to-morrow, you would shield us from all blighting influences by securing for us not godless education, but education in the true acceptation of the term—education that safeguards the heart while informing and developing the mind. In this convent home where our lives are attuned to what is good and pure and true, your zeal and generosity have found an embodiment.

Our deep and gladsome appreciation of the blessings here enjoyed, and our gratitude to you, my Lord, cannot be voiced in language other than that of fervent prayer. May the great Prince of Pastors grant you every good and perfect gift, and long preserve your precious days for the sake of the Diocese over which you rule so wisely and so well. May His protecting arm sustain you throughout the heat and burden of life's day, until that which is perfect is come, when the jubilees of earth shall fade away and be lost in the triumphs of eternity.

SKETCH OF BISHOP CAMERON'S LIFE.

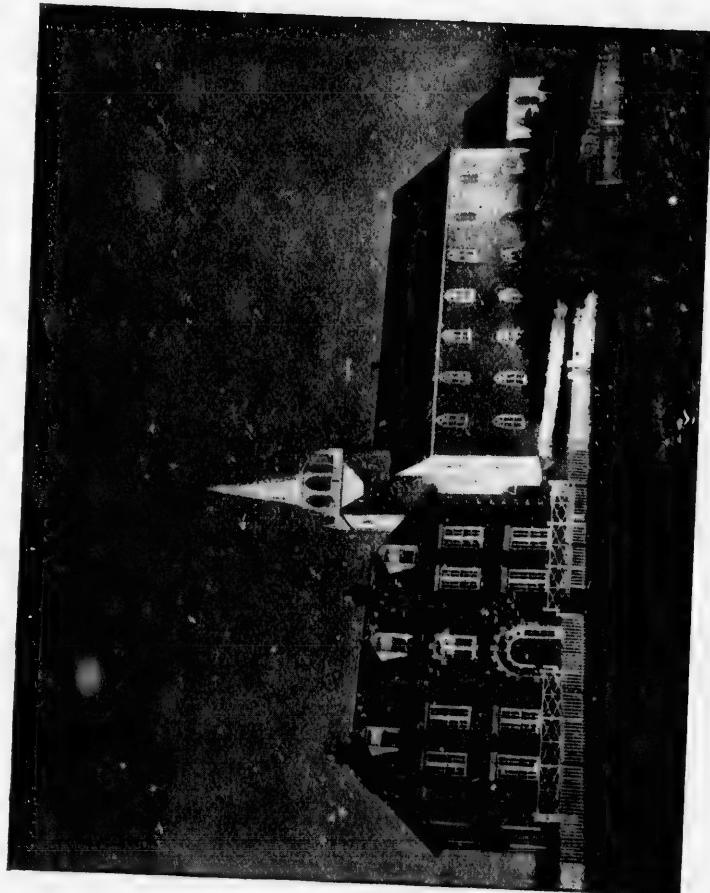
The Right Rev. John Cameron, D. D., was born at St. Andrews, Antigonish Co., on the 16th of February, 1827. His father, also named John, was a native of Lochaber, Scotland. His mother, Christina McDonald, was born at Moidart. His father and other members of the family were brought up in the Protestant faith, but became converts to Catholicism, all but one, a half-brother, who died some few years ago in Ontario at the advanced age of 103.

At the age of seven young Cameron was sent to a school near his home, conducted by the late John Cameron of Mabou, C. B. He afterwards attended the Grammar School at St. Andrew's, which was established some sixty years ago, where he made good progress in the study of Latin. A precocious and ambitious lad, he easily kept at the head of his classes. In September,

1844, at the age of seventeen, he was sent to Rome, and there entered upon his studies for the priesthood in the far-famed College of the Propaganda. The celebrated Prof. Graziosi, under whom Pope Pius the Ninth made his studies, then occupied the chair of Dogmatic Theology at the Propaganda, and the famous mathematician, Tortolini, that of Mathematics. There, for the first time, he met the late Cardinal Cullen, of Dublin, in 1845. Between the future Bishop and the future Cardinal there grew up, during the years they spent together in Propaganda, a fast friendship which was severed only by the Cardinal's death. "I owe more to Cardinal Cullen," said Bishop Cameron to the writer, "than to any other man, living or dead."

Having made his studies at the Propaganda with marked success, and taken his degrees in Philosophy and Theology, young Cameron was ordained to the priesthood on the 26th of July, 1853, just one year before his return to Nova Scotia. The confidence placed in him by the authorities is shown by the fact that, in the absence of Mgr. Tancioni, he acted as Rector during the *villagiatura* or vacation of that year, at the summer residence of the College amid the Alban Hills. After spending well-nigh ten years in Rome, he set out for home in the summer of 1854. It seemed as though a special providence watched over his return. The boat on which he first secured his passage from Genoa to Marseilles was wrecked, and many lives were lost. He had decided at the last moment to await the next boat, on which a brother Propagandist

ARICHAH CHURCH AND GLEBE — FORMER EPISCOPAL RESIDENCE.



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was to embark. At Dublin he fell in with another Propagandist, a brother of the Rev. Dr. McGlynn, of New York, who earnestly pressed him to abide a fortnight, when they should make the voyage together. He had all but made up his mind to wait; but thinking it too long to stay, set out alone. The boat on which young McGlynn sailed was never heard from after.

Upon his return from Rome, Dr. Cameron was placed in charge of St. Francis Xavier's College, which had just been founded by the late Archbishop McKinnon. The Bishop being absent in Europe, it was Dr. Cameron who presided at the opening of the new College. There were at the time but few priests in Eastern Nova Scotia, and thus the duties that devolved on the young Roman Doctor were such as to tax to the utmost his strength and energy. For nearly four years he was at one and the same time Rector of the College, Professor of Philosophy and Moral Theology, lecturing two hours a day, and parish priest of St. Ninian's, then embracing a territory which is now divided into three parishes. He had charge of St. Ninian's from 1855 till 1863, when he was transferred to Arichat. In 1870, he was called to Rome, and there consecrated titular Bishop of Titopolis and Coadjutor Bishop of Arichat, by his friend, Cardinal Cullen, on the 22nd of May of the same year. He bore a part in the Vatican Council, and was still in Rome on that fateful 20th of September, 1870, when the troops of the spoiler entered the City of the Popes by the breach of Porta Pia. He was thus twice an unwilling witness of the storming

of Rome by a hostile force, being still a student at the Propaganda during the revolution headed by Garibaldi, in 1848. In January, 1877, he was made administrator of the Diocese, and succeeded the late Archbishop McKinnon in the See of Arichat in July of the same year. In 1886, the See was changed from Arichat to Antigonish, which had been already for many years the Bishop's residence.

More than once has the Holy See shown its appreciation of Bishop Cameron's ability and tact by intrusting him with important and delicate missions. In 1871, he was sent to Harbor Grace, Nfld., to adjust difficulties that had arisen in that Diocese. Again, in 1885, he went as Apostolic Delegate to Three Rivers, Que., to fix the boundaries of the newly formed Diocese of Nicolet, and to settle certain financial difficulties. His power as a preacher and his scholarly attainments are too well known to be remarked upon here. The record of his work of Bishop is writ large over the face of the Diocese. Under his fostering care the number of priests has increased twofold, and all of those ordained under his regime are to a man natives of the Diocese. Eight new parishes organized, twenty-three churches and twenty-five presbyteries erected, convents increased in number from two to twelve, the splendid structure of St. Francis Xavier's College built from the foundation — all of these works begun and completed under his auspices — witness to his untiring zeal as well as to the progress of religion under his firm but gentle rule. Well may the priests

and people of the Diocese of Antigonish unite in testifying their filial love and esteem for the pastor under whose spiritual guidance they rejoice to find themselves still on the completion of the twenty-fifth anniversary of his episcopal consecration.

SUPPLEMENTARY NOTES ON THE HISTORY OF THE DIOCESE OF ANTIGONISH.

In the year 1817 Nova Scotia, which up to that date had formed part of the Diocese of Quebec, was erected into a Vicariate immediately subject to the Holy See. In that year the Rev. Edmund Burke, who for sixteen years previously had been ministering to the spiritual wants of the Catholics of Halifax, whilst fulfilling at the same time the functions of Vicar General of the Bishop of Quebec, was appointed Bishop of Zion and Vicar Apostolic of Nova Scotia. It was only, however, on July 5th of the following year that he received Episcopal consecration in Quebec at the hands of Bishop Plessis. After his death, which occurred on Nov. 29th, 1820, and for reasons which we shall not stop to consider here, a prolonged vacancy occurred in the Vicariate of Nova Scotia, as it was not till 1827 that his successor was appointed in the person of the Right Rev. William Fraser, who thus became the second Vicar Apostolic of Nova Scotia. His consecration as Bishop of Tanen *in*

partibus took place at Antigonish on the 24th of June of that year. Bishop McEachran of Prince Edward Island was the consecrating prelate on that occasion, and the ceremony took place in the small wooden church in which the Catholics of Antigonish then worshipped and which stood almost due east of the present episcopal residence near the site of the elegant mansion erected during the present summer by Aubrey Kirk, Esq.

On April 7th, 1842, Bulls were issued appointing the Rev. William Walsh, P. P., of Kingstown, coadjutor to the Bishop of Tanen with the title of Bishop of Maximianopolis *in partibus infidelium*, and his consecration took place in Dublin on May 1st of the same year, the consecrating prelate being the Most Rev. Dr. Murray, Archbishop of Dublin. On Sept. 21st, 1844, by Apostolical Letters issued by the then reigning Pope, His Holiness Gregory XVI., the Vicariate of Nova Scotia was divided into two parts, each part being erected into a separate Diocese. The Right Rev. William Fraser was appointed to the See of Arichat, his Diocese comprising the three easternmost counties of Nova Scotia proper and the whole of the Island of Cape Breton. The remaining counties of Nova Scotia were placed under the pastoral care of the Right Rev. William Walsh, Halifax being assigned to him as his Episcopal See. Bishop Fraser continued to rule the newly erected Diocese of Arichat with the same zeal and firmness that he had previously displayed until his death, which took place on Oct. 4th, 1851.

Despite the difficulties of communication between Rome and Nova Scotia at that comparatively remote period, not many months elapsed before the vacancy thus created was filled by the appointment to the See of Arichat of the late lamented Bishop McKinnon, he being the second occupant of the See. He received Episcopal consecration on Feb. 27, 1852, in St. Mary's Cathedral, Halifax, at the hands of Bishop Walsh, who was himself shortly after—May 4th, 1852—promoted to the Archiepiscopal dignity.

For nearly a quarter of a century did Bishop McKinnon preside over the Diocese of Arichat, displaying all the qualities of a zealous and prudent Bishop, for it was not until January 19th, 1877, that, owing to his declining health, he felt himself called upon to resign his charge, whereupon his coadjutor, our present revered Ordinary, then known as Bishop of Titopolis, was called upon to assume the administration of the affairs of the Diocese. A few months later—July 17th—on the promotion of Mgr. McKinnon to the Archbishopric of Amida *i. p. i.*, His Lordship Bishop Cameron succeeded him as Bishop of Arichat. Archbishop McKinnon did not live long to wear the honor conferred on him by the Holy See, for but two short years later—Sept. 26, 1879—he was called to his reward.

On Aug. 23rd, 1886, the title of the See was changed, and since that time the former Diocese of Arichat has been known under its present name of the Diocese of Antigonish. For the details of the administration of

His Lordship Bishop Cameron, an administration which has shed so much lustre upon the history of the Church in Eastern Nova Scotia, we refer the reader to the other pages of this pamphlet, which we trust will serve to perpetuate the memory of an important event in his episcopate and we pray *ut Deus illum sospitem ac felicem servet.*

